

which clearly have nothing in common. But the identification of Ha-lao-t'u with Ko-lao-t'ai is more tempting, since both names are clearly adjectives, and the adjectival endings *-tu* and *-tai* are freely interchangeable in Mongolian. BIČURIN (*Istoriya pervykh četerëkh khanov*, 137) had said that Chinghiz-khan died *v Kharatuskom putevom dvorcé*. This is the origin of the camp of « Caratouski » in *Oh*, I, 378, copied in *Pa*, 183, and as « Karatouski? » by CHAVANNES in *TP*, 1905, and it even led CHAVANNES to read the name as Ha-lao-t'u-chih [之] instead of Ha-lao-t'u (an error repeated by CORDIER, *Hist. gén. de la Chine*, II, 222). But « Kharatuskii » is merely a Russian adjectival form derived from *Haratu* = Ha-la-t'u, the Ch'ien-lung's « reformed » spelling of Ha-lao-t'u, and, like all these « reformed » spellings, it must be abandoned. Ha-lao-t'u may represent \*Qara'utu, \*Qala'utu, \* $\gamma$ ara'utu, \* $\gamma$ ala'utu even \*Hara'utu (> \*Ara'utu) or \*Hala'utu (> \*Ala'utu); Ko-lao-t'ai represents in principle \* $\gamma$ arautai, or \* $\gamma$ alautai but may also be \*Qarautai or Qalautai. Three at least of these forms are actually known or would be correct in Mongolian: *qara'utai*, « blackish » (*Secret History*, 6, 100, 244, and see « Caraunas »), \**qala'utai*, « feverish », \* *$\gamma$ ala'utai*, « place with wild geese ». For reasons to be given further on, I encline to the last interpretation (cf. also *TP*, 1935, 165).

While we know the *hsing-kung* of Ha-lao-t'u only from the *YS*, we have almost too many mentions of the « Valley of Sa-li », and they have given rise to the theory that there were at least two « Valleys of Sa-li » in Mongolia and a third one north of Peking (cf. T'u Chi, 3, 33a; *Shêng-wu ch'in-chêng lu*, WANG Kuo-wei's commentary, 3a); a fourth one should be added if the « Sa-li Valley » where the *YS* makes Chinghiz-khan die were to be located in Kan-su.

In the case of Kan-su, one point must first be made clear. 撒里 Sa-li may in principle render the Turk. *sariy*, « yellow ». This is the case with the 撒里畏吾 Sa-li Wei-wu of *YS*, 121, 1b, the 駸里畏吾 Sa-li Wei-wu of *YS*, 122, 5a, who are the *Sariy Uiyur*, or « Yellow Uighur », of south-western Kan-su (now known under the mongolized name of Šara-Yoyur). In other cases, Sa-li renders the Turk. and Mong. *Sali* in names of individuals (cf. *YS*, 3, 2b [cf. *Ber*, I, 62-63]; 130, 6a; 195, 2b). But there is no reason why there should be a Turkish name of a place in central Kan-su. In the 13th cent., a foreign name could only have been given to this Chinese part of the province by the Mongols and in Mongolian; moreover, Sa-li must be Mongolian, since it appears together with Ha-lao-t'u, the Mongolian character of which is beyond dispute.

The would-be homonymous place to the north of Peking must be left out of account. It is the one called Šira-kä'är, « Yellow Steppe », in the *Secret History* (§§ 67, 252); the Chinese name, corrupt in the *Shêng-wu ch'in-chêng lu* (54b), was probably 黃甸 Huang-tien (> 王甸 > 壬甸), of identical meaning. *Kä'är*, classical Mong. *kä'ärä*, « steppe », also occurs in the names of the Jä'ärän-kä'är, « Antelope Steppe », transcribed in the *YS* in various ways (cf. WANG Hui-tsu<sup>2</sup>, 49, 7a), and of the Bu'ura-kä'är, « Male camel Steppe » (< Turk. *buyra*; *Secret History*, §§ 105, 109, 152). But the place name in Mongolia corresponding to the « Sa-li Valley » of the Chinese texts is always written Sa'ari-kä'är in the *Secret History* (§§ 128, 161, 177, 193, 197, 250), whereas the word for « yellow » invariably appears there as *šira* (§§ 12, 200, 246, 274; > mod. Mong. *šara*). The meaning of *sa'ari* is not open to doubt, and the two words should be strictly distinguished (CHARIGNON [*Ch*, I, 197] repeats the erroneous explanation of *sa'ari* as « yellow »). The Mong. *sa'ari*